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The Wooster Voice (Wooster, Ohio), 1891-06-18

Wooster Voice Editors

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The Wooster Voice.

Vol. I.

WOOSTER, OHIO, JUNE 18, 1891.

No. 33.

The Wooster Voice.

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THE WOOSTER VOICE, under the supervision of a Board of Control representing the Faculty and Students of the University of Wooster, is published every Saturday throughout the college year. Subscriptions may be left at McClellan Bros., E. Liberty St., or with the Librarian at the University.

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Editorial.

WITH this issue we yield the quill to our successors. May they be prospered in all that cheers the hearts of those who people the sanctums. They are worthy of it and we trust they shall enjoy the heartiest of support.

After the year's experience, we are the more convinced that the VOICE is established on the proper basis. It appears to us the very proper basis upon which it should rest. An impression that the VOICE is a Faculty organ and under the thumb of that venerable body has obtained in the minds of some who are, and of a greater number who are not, but who ought to be, patrons of the paper. This idea is erroneous. The Faculty have *two* and the students *six* members on the Board of Control, and each ballot counts for a vote in every election. These facts ought to be conclusive to

all who have been incredulous heretofore. The VOICE is free and may voice all opinions or suppress any views according to the best judgment of the editors. The VOICE is on the best sort of basis to be thoroughly representative.

Bidding an elaborate adieu to our doubles, the portly editor of the *Wayne County Democrat*, and the show loving city editor of the *Daily Republican*, and bequeathing a rich store of good wishes to our successors and the VOICE in all its interests, we subscribe ourselves,

Your humble servants,

R. H. HERRON,
Editor-in-Chief.

A. FULLERTON, Business Manager.

SALUTAMUS.

To the Patrons of the UNIVERSITY and Readers of THE VOICE, Greeting:—

Before stepping into the editorial chair we make our bow.

For the heritage left to us by those who have had the work in hand during the years past, we are grateful.

Wooster journalism has been equal to that of the best institutions of the country ever since the establishment of the UNIVERSITY VOICE.

To maintain its high literary standing, to preserve the dignity which should characterize our college paper and to conduct it with enterprise, shall be our endeavor.

At this juncture an announcement of any definite plans would be unnecessary and is not expected. Suffice it to say that in our aim to make it fully equal to past volumes, no painstaking labor shall be spared. We desire the paper to be *representative* of WOOSTER UNIVERSITY, her Faculty, her Students and her Alumni. To this end we respectfully solicit the hearty support and co-operation of the patrons of the VOICE, and of all those interested in the UNIVERSITY and its welfare.

CARL H. ELLIOTT,
Editor-in-Chief.

MYRON J. JONES, Business Manager.

1891.

COMMENCEMENT.

BACCALAUREATE SERMON—PREPARATORY COMMENCEMENT—CLASS DAY—IVY ORATION—JUNIOR ORATORICAL CONTEST—WILLARD PUBLIC—COMMENCEMENT CONTEST—ELOQUENTARY ENTERTAINMENT.

BACCALAUREATE SERMON BY PRES. SCOVEL.

"Howbeit certain men clave unto him and believed: among whom was Dionysius the Areopagite."—Acts xvii:34.

We have here the name of the one who was probably (in the worldly sense) Paul's first educated convert. He has been regarded as an Athenian, eminent in literature. After studies in his native city he is said to have gone to Heliopolis in Egypt for further research. While there it is reported of him that having noticed the darkness at the hour of the Savior's death, he exclaimed: "Either the divinity suffers or sympathizes with a sufferer."

He was now a member of that court which was the most ancient and venerable of all. He must have been an Archon in order to be admitted to a seat therein. He was a member for life of that Council which antedated Solon and had received enlarged powers by Solon's legislation. Becoming a convert he was made a Bishop and then suffered martyrdom—thus earning a crown better than the judicial seat or the Bishop's mitre!

But our interest goes beyond the individual to the general suggestion of the singularity of his conversion. This seems to make him a type of the educated adherents to Christ.

Not that the gospel was primarily designed for this class. That was the reproach of the ancient mysteries. They were Esoteric and therefore limited. They cultivated spiritual pride. They created indifference to the masses. They led to utter hopelessness concerning the common people: They aided the oppressions which were either born of or nourished by

such exclusiveness. They created a social depression of the individual man which was even worse than the lack of civil liberty. No! far from this! The religion of our sacred scriptures proceeds upon what is essential in man, and will not bend to anything accidental even though it be such an accident as mental culture.

Herein we find something explanatory of the sparse allusions to what we call education in the Old Testament, and less than we might think there should be in the New. The word of God seems to lay less stress upon the development of the mind than upon the state of the affections, as the springs of action, and upon the will as its arbiter.—And there are those who press this point and would fain release the mind from religion's control; proposing by way of compromise to leave to piety the realm of the emotions; and to ethics the laws governing voluntary and responsible action. They are quite willing to say that religion has a special claim on the attention of the wicked—a certain sort of salvation from themselves and other evil men they may find in it. These will suggest, also, that religion is appropriate to the suffering, the sorrowing, the aged, the disappointed—they may find there at least a temporary consolation. But when the claim of religion upon the moral and prosperous is introduced, these answer that for themselves they do not need it and that it demands far more than it gives, disturbing their plans for self and pleasure and gain, and offering only such rewards as are intangible, invisible, and imponderable and altogether impotent as a medium of exchange for earthly values—"La question de religion manque d'actualité."

And when the claims of religion upon trained minds are alluded to, they are often wafted into a tempest of dissent and protest. They are apt to speak of a "bondage of thought" and of the pleasures of free thinking: They enlarge upon the sufficiency of reason and the glory of man's mental achievements and the yet greater splendor of his possibilities—they tell us that "God is that perpetual zero before every problem." They come as the officers on the Mediterranean ship came to Napoleon—"Sire, you do not believe in the stories of the supernatural" (forgetting that the same stars are shining now as those which Napoleon indicated as the answer to their question and their doubts). They have a choice vocabulary when religion and reason are spoken of—"Reactionary," "Obscurantist," "Unscientific."

They throw the case out of court impulsively—they will not argue beyond a "non-suit." Religion and Science! Why, exclaimed Holmes at the banquet to Spencer: "Religion is a bankrupt and science has come to distribute her assets." Now and then some serious-minded and thoughtful and loving heart breaks with sorrow—as in Clifford's cry: "the great Companion is dead"; or in Matthew Arnold's despairing farewell: "since there is no longer any God in the old sense we must do the best we can with streams of tendency." And in any larger view of education they affirm that no two things are less intimately related than religion and education. Being and knowing are two different things and cannot be brought together in the schoolroom and college.

Here then our theme emerges and brings our task with it. The bold assertion is to be made and proved, that there is no one of the special adaptations of religion more evident and more important than that of its fitness for and its resulting claim upon the educated. We are to see what ought to be done and may be done in recalling many of this class to the dignities and values of religion.

We dare affirm that religion addresses the educated, not exclusively but inclusively; that like the flexible atmosphere inbelting our globe, it is for them to breathe who are capable of the largest intellectual inspirations.

And there is special importance in the plea, not only to our immediate surroundings, but to our times. The "heathen of 5th avenue," about whom the well-known New York pastor was solicitous, bear no proportion to the number of those who are being educated into a "heathenism" of scornful unbelief more deadly in some aspects than the paganism of display and aesthetic sensualism. On the adaptation of religion to and its resulting claim upon the educated depends—I am convinced—the future of the masses, for the masses are to be the educated. Upon the claim of religion to the attention and obedience of the educated depends eventually the future of all general systems of education which acknowledge religion in any just proportion; and in particular, of all institutions of learning which, with convinced faith and complete dependence, carve on their corner-stones "*Christo et Literis*." It is impossible to overestimate the importance of proving this claim and winning large acceptance for it.

The phenomenal growth of educational appliances, the penetration and diffusion of the

modern methods make the claim cover an enormous and ever-growing area. And meanwhile they who are educated are gaining greater power through the vaster contacts thus made possible.

Look at it! Religion *needs* the educated for her largest work of beneficence to this poor, sin-scarred world of ours. She is dependent on them (in a very important sense, not absolutely) and must appeal to them for help if she would help others in the world of to-day.

Religion may not begin with the educated, but it cannot fail to end there. They cannot be given over to the enemy. They contain in themselves, their culture, their opportunities, their possibilities, the elements of world-conquerors! They *must* be enlisted for Christ and their fellow-men.

A real claim is held firmly in proportion to the value it covers—as a mine when it has begun to yield like the Comstock Lode; and it is not to be expected that religion will abandon willingly her claim to that most valuable thing—that out of all comparison most valuable thing the world contains—*educated mind*.

Stay a moment to think what that is! It means the educated bodies as well—the strong supple frames, well-knit and compact, and glowing with health, the eyes that are bright, the steps that are quick, the nerves which can endure; in short the whole physical foundation of eminent success, for so men are being educated in our day.

The educated! That means the minds that are keen, cold instruments of precision, swords of Damascene temper, razor edged and flashing each way against all untruth as the blazing ones at the gate of the historic Paradise—glittering rapiers for attack or defense. That means the memories which can mirror the ages, and the "thinkers" with which to grasp the multitudinous individuals and think the similars into the sames along every path of inductive progress.

The educated! That means the tastes which are stimulated to and trained in the search for the beauty that is poured with rich coloring over the universe by a Creator whose joy in it equals his care over it. And the world may be led by its tastes as well as by its convictions.

The educated! These are the souls that know emotions as deep and enduring as they are vivid and sensitive, coloring the cheek and warming the heart and diversifying the life.

The educated! That brings to mind the men of trained wills, free and directing, calm, judicial and strong. These are the men of plan, and purpose behind the plan, and executive energy to carry forward the plan.

The educated! Ah, here, when you know what you mean by education, are the consciences which have the men—clear, dominant and regulated from above.

From the man we follow to his work. The educated investigate to unfold Nature and carry to realization our possession of the vast domain of matter and force upon which and into which, indeed, we are built. From among the educated shall spring the poets to sing human nature's broadest and deepest things. Hence arise the professional men with all their fiduciary relations to the hearts and homes of men. Hereout shall come the men of enterprise to possess new territories and develop unthought of resources. We shall find here the systematizers and appliers and out-workers for all that can be learned. The political trusts will come into these hands for the philosophers must rule though Plato has been waiting a long while to see his idea actualized.

The educated must be claimed by religion. The masses? Yes! but not less the educated, and the educated as the means to the masses, as Paul preached "privately to them of reputation," because he would "by all means save some." Here lies power—that power which Paul sought at Athens and in the other city centres of the Roman Empire. This way the masses are to be moved as surely as ideas rule the world—and if they ever cease to rule it is all over with religion.

I. To begin then, with the argument, to the border of which we have just come. Religion *claims mind*—the power of perceiving truth—as the special means by which it will reach and regenerate mankind. It will not appeal to force, that were but baptizing with a broom a sword-compelled crowd of nominal believers. It will not appeal to Emotion alone for self-kindled emotions make but a fire of shavings. It will not appeal to will or habits of will, for nothing is more inelastic and sure to be unsympathetic and cruel than a spasm of the volitional muscles. It is mechanical and is only negatively better than hypocrisy. What remains then? Religion must go to the mind and through the mind to reach the heart and the will, and intelligently to control the life.

Here then it poises itself by the divine di-

rection it has received. It makes a straight course to the intellect that it may stir the soul and decide the man. It puts thoughts and facts of world-astounding depth and breadth and of temporal and eternal significance into the minds of men and thus accomplishes its beneficent works for the whole man.

Is the works of education discipline for mental power and information for material of mental processes? Then, for its product, religion must have the keenest appreciation and the closest affinity.

You see the thought! While education brings men to truth, and religion brings life by bringing light, the latter's claim upon the educated cannot be denied.

Religion does not deny the use of right reason but leans upon it and works by it. While we are taught that men lost God by "becoming vain in their reasonings" and there are hints at the false *gnosis* of New Testament times: yet the scriptures present the body and heart and the corrupt world and the infernal powers of darkness as the main bulwarks of sin, and appeals to right reason against them all. Unbelief in the scriptures has more moral causes than intellectual. "Wisdom" is the Old Testament synonym for piety. The Holy Spirit even regenerated by using the truth and sanctifies by the word of truth. The parable of the Pounds shows us self-will and ambition as the causes of sin: that of the Rich Man and Lazarus and that of the Rich Fool show us love of money: that of the Prodigal Son shows us false independence and vicious pleasure: that of the Sower gives us indifference and shallowness: while in the Pearl of Great Price we learn that when man finds the truth it so finds him, that he goes straightway and sells all to buy it. No sirs! Religion addresses itself to that in man of which it is the boast of the educated that they have more than their fellow men.

This method of approach is characteristic of Christianity. It is initial. It is powerful. It must win the educated.

II. Religion addresses itself to the educated because she has *done so much for their education*.

1. She has created the settled social and political life in which alone learning can take deep root and flourish to large fruitage.

2. Religion has created the institutions which have represented the noble passion to know and have carried it on to the processes and products which have finally brought the

nineteenth Christian century—who can deny this? From Charlemagne down this has been true. The institutions were founded and when the eager poor thronged by thousands to the seats of learning (finding thus a way out into a liberty for which they vainly struggled in other directions,) Christian feeling founded the “foundations,” and “bursaries” and “endowments” which have been the honor from common humanity ever since as they have developed into consecrated millions with the world’s later wealths. An educated world would have remained forever an impossibility but for religion.

3. And more. Religion presses this claim upon the educated by keeping in the recognized line of liberal studies, some of the highest and noblest of them and by stimulating and ennobling them all. Mathematics, even, that tough and unemotional congeries of difficulties and perplexities is no stranger to the impulses derived from religion. Religious thought and feeling concerning the universe and its author and the modes of His grandest creative manifestations have proved to be the soul of Astronomy in all ages, which has in its turn made the first and largest demand upon Mathematics.

Languages, ancient and modern have much of the impulse to their culture in the humanity and missionary spirit of Christianity. Greek was brought back in the renaissance as rather hostile to religion, but quickly absorbed as a friend and no foe: And now Greek can never “go” at the dictation of any son of Adam while the New Testament lives and Aristotle teaches the absolute to be a person, and defends a non-materialistic ethics and politics. No less is it true of the arts and the artistic industries and the most extended investigations of Natural Sciences. The reverent philosophers will not be far nor long behind those who adventure not to “find out God” in the Universe; but to thrust him out of the Universe. And pre-eminently is this true of the sciences that think out to the utmost limits. Philosophy has won and holds its place in the world’s curriculum largely because of its being inextricably interwoven with the grander and ultimate ideas of religion. Aye! its ultimate is but the initial syllable of the diviner mysteries of thought and feeling which we indicate with that unfathomable word, religion.

Significant here is the reason for philosophy’s place in education, which President Gilman gives thus: “It is by the study of the his-

tory of opinions, by the scrutiny of mental phenomena and by the discussions of ethical principles that religious and moral character is to be developed.

“The hours of reflection are redeemed from barrenness * * * * when they are pervaded by the perennial currents which flow from the lofty heights of philosophy and religion.

“Above all other educational subjects in importance stands philosophy, the exercise of reason upon those manifest and perplexing problems of existence which are as old as humanity and as new as the 19th century.

“For its place in education no substitute may apply.”

4. Aye! and more yet. Religion has so in-breathed herself in the education she has created and upheld to lofty themes, that she has preserved it from the contaminations of human pride and sin, and made it hold fast the one great aim of character-making as the only final and satisfying purpose of its whole vast and complicated endeavor! Ah, how this final aim is rising into fuller recognition—rising out of the bitter disappointment which the realization of the lower aims is increasingly producing; rising out of the sense of the helplessness of men when minds are cultivated and hearts left rude and wild with unrestrained passions and giant arms created, but not controlled; rising out of a finer sense of how imperfect a creature an educated but immortal man is; rising out of emulation of the names of the great, who were also good, that star the world’s records in greater multitude as the Christian centuries move on; rising, rising in fair splendor never to decline, so that men and governments and learned associations perceive it, and churches cling to it, and laws are fashioned by it, and true-hearted colleges legislate and toil to realize it.

And by this final aim of education every soul that may be termed—even in the most complimentary sense—educated, is most clearly affected. He cannot help it! He is introduced from the beginning into a drill of character, and it never relaxes (though it changes its forms) until man or woman has closed the preparatory work we call education. Despite our own rugged and wayward wills often, and working close into our noblest aspirations and purposes, comes this inbreathing and formative force, this final aim to make us what we ought to be, that we may master thoroughly and then use beneficently what we ought to

know. Students sometimes feel the pressure of this invisible force, keeping them off shoals and quicksands when they knew not "whence it cometh" and positively dislike the "whither it goeth." Yet they yield in ever larger numbers, though in some cases slowly and reluctantly; and the pressure grows ever stronger and our higher education is coming to be more than ever a great trade wind setting constantly toward a noble and complete manhood a strong and gentle womanhood for the whole number of the scholars—who are indeed, the "favorites of heaven," (as Emerson has it). Upon whom then, has religion a claim if not upon the broad-cultured and acutely sensitized mental surfaces of the race? She but claims her own there!

Where shall the reflecting and condensing and refracting lenses be found, the combination of which shall bring out her hidden stars and resolve her nebula and discover her inner harmonies both of evolution and revolution around a common centre, if not among the educated? To whom shall she impart as rich treasures for themselves and others her larger laws and generalizations if not to the mind trained by patient discipline to steady perceptions and thorough analysis, and accurate synthesis, and broad comprehensiveness.

These shall be at once her well-nourished children and her chosen high priests. Well, then, may they who have received the blessings and benefits—the certified "rights and privileges" of our diplomas, together with all the real enjoyments and possibilities that can never be taken away from trained minds and characters: turn gratefully toward religion, and make profound and sincere acknowledgments of their indebtedness.

III. The attractiveness of religion to the disciplined mind may be set forth from its historical manifestations, the character of its themes and the nature of its evidences.

1. Historical manifestations are clear. The great names in the roll of the world's thinkers have nearly all been concerned with religion—and if laws of conduct be regarded as part of religion—one may say—all.

Moses, David, and the Prophets lead the way like a pillar of cloud and fire of heavenly origin.

Zoroaster, Buddha and Confucius, with Mencius and the rest shine out of the darkness of the far East.

The Ionian philosophers began to have some glimpses, and Socrates brought Plato

followed by Aristotle out upon the platform of ethical certainties, and they were succeeded by the Greek and Roman Stoics down to Marcus Aurelius and Epicetus.

The great systems of world-thought have been the world-religions and every thoroughly comprehensive system must deal with religion—as witness from the extreme left Comte and Spencer. And no less remarkable are all the subtleties of Pantheism whether Oriental or European. Deep feeling about God and our relations to him underlies our nature so completely that no thought can round out to system and not take cognizance of it.

Greatest changes in the world's history have been all of them affected by religion and some of them have even been effected by it. Max Muller's oft-quoted declamation: "two things are strongest factors in national development, language and religion and of these religion is the stronger"; has never been challenged, as far as I know. Think of the migrations from the East, of to the lesser ones around the Mediterranean and the result of barbarism's coming into Europe, and the sweep of Mohammed's scimitar and the crumbling of earlier and later empires. What diligent student of these things is not amazed at the place of religion in history!

This historical manifestation is permanently embalmed in the literatures of the world—these marvelous sarcophagi of the souls of all the races—not to consume but to preserve.

It takes aroused mind to create a literature which can live! And yet these literatures are all religious! What does that mean?

How inconceivably vast the world's religious literature—taken through the ages—has been! How vast it yet is! Think of the histories of religions which have been written!

Remember the commentaries on all religious books—the Mishna and the Gemara among the Jews, the later Pantheism with the Upanishad following the Vedas, etc., etc. The world thinks about its religions.

Remember the way in which a religion starting without any apparant learning and secluded away from the earlier paths of culture, began at once (when the time was ripe) to absorb to itself and also to stimulate every element of knowledge the world possessed. There can be no mistake here.

2. But turn a moment from these historical manifestations to the character of the

IVY ORATION.

Monday morning at 8:30 the Seniors met at Music Hall, donned caps and gowns, formed in column of twos and began their march to the University via the Bever and Bowman streets and College avenue. On reaching the campus the class formed in semi-circle in front of the steps. Invocation was pronounced by Prof. Compton. A song by the class quartette followed and then the Ivy Oration was delivered by Mr. W. E. Henderson.

IVY ORATION.

There is a beautiful old story in classic mythology, of the nesting of the kingfisher. In the fairest days of the summer, when the sun shines dreamily through the azure haze, and the sea, freed from the fretting of angry winds, sinks into perfect peace, the kingfisher mothers her young on the calm bosom of its waters, and leads forth her vagrant brood. To this loveliest time of all the year the bird has given its name, and men call the days halcyon.

For seven long years has the class of '91 been tenderly and happily mothered by our dear Alma Mater. These have been the halcyon days of our lives, and to-day the heavens bend smilingly and all things are propitious, as she leads us forth from our long season of preparation, to take our places in the world. As we linger in the enchanted ground, which separates our college days from those that shall come after, we are "as souls that balance joy with pain", for we realize that these days are past, with all their tender memories, and that the world that beckons to us is a world of sterner realities and more intense effort than we have yet known.

Yet we have not lived so wholly apart from the great world that its hard materialism—its "mercantilism"—is unknown to us. These rushing times leave small leisure for cultivation of sentiment. Men care little for that which cannot be put upon the exchange, whose market value cannot be quoted in definite figures. The goal of our national ambition is to be able to sit at ease amid the accumulation of our material wealth, and to pledge in draughts long and deep the great American toast—Here's to us!—whos' like us? Amid such influences the sphere of sentiment is more and more circumscribed, until it is almost confined to school days. Is it not fitting then that as we leave such days behind us, we should com-

memorate the event by a parting act of sentiment?

And so we here to-day inaugurate this custom, transplanted from over seas, of planting the ivy: a custom so beautiful in itself and so well fitted to give expression to the many emotions that crowd in upon us. It is no idle play that you are this day witness of. It is a ceremony fraught with meaning to each one of us, an act which holds significances many and deep: for sentiment without meaning is sentimental.

And first, class-mates, let us take the growth and habits of this little plant as a parable of our own lives. The ivy is not some tender oxotic that demands constant care of the gardener; that will grow only in luxuriant soil and chosen exposure. It draws life from all soils; grows to gladden the eye in all situations, demanding only the free gifts of heaven for its sustenance.

So with our lives. God has endowed us with different gifts and powers, and bestowed them with varying hand upon us. Doubtless some He will set in sunny, southern exposure, and others He will plant against desolate north walls where the winds shall contest every grasp upon the stones by which they draw themselves slowly upward. Think not on that account that one life must needs be less than another. Each shall find all the conditions necessary to develop a life which shall make glad and beautiful the place where the Gardener's hand shall have placed it.

Let us also imitate the ivy in the strength and symmetry of its growth. Its far-reaching branches push out to all parts for its support, yet not so far as to endanger the life of the vine.

Its tender new growths are not the quick product of a day, with its fostering influences of sunshine and shower. Rather they are the slow result of time—the steady manifestation of a vigorous life within. The vine does not leave the delicate, fragile beauty of its swaying buds at the mercy of careless garments and frolicsome breezes. It constantly redeems all growth by giving it fibers which make it not only strong but enduring. So let us, class-mates, push out vigorously in all directions, but let all growth be the natural extension of soul power, not the forced growth that soon withers. Let us see to it that the new life which day by day unfolds within us, has mingled with its beauty, elements of strength and permanence.

The ivy leaves no vacant places to display to

sight the rudeness of its support, nor does it with wasteful luxuriance spend its energies in senseless accumulation of leaves and branches. All is carefully disposed and beautiful. Every leaf has its place and contributes its little part to the symmetry of the whole.

It shall not be enough for us in life that our growth be vigorous and permanent; this is worse than nothing if our energies be not wisely directed. Let us set before us a lofty aim, and bend our energies to it. Let every deed have its place and meaning. The world is waiting to-day for the gospel of beautiful lives—for lives which shall be symmetrical, giving rich and full expression to the divine that seeks utterance in each one of us.

But it is more naturally to the dear old college that our thoughts turn in parting, and the significance of this act toward her. Alma Mater is a name very dear to the heart of a college man. No matter where he may wander, no matter what ties may be forgotten, this always remains, and the dear old campus is the spot to which his thoughts will ever readiest turn, and his feet most willingly travel.

Yet whenever a loyal son or daughter of '91 returns hither, it must be with sad thoughts as well as with joyous ones. Only once in the seven years of our association has death intruded upon us and breathed his chill breath athwart our happiness. It cannot be always thus. Never again in the days that lie before, shall these fifty classmates meet together. And so to-day we plant this vine as one united class, to be a memento of one of our last reunions; and we fondly hope that succeeding years may always find it here, with all its tender associations, to gladden our eyes, and stir our memories, and bring to our cheeks the mantling flush of pride in the old class. Let it watch between us while we are absent one from another, and let it be another strand in the tie that already binds us. Let it draw us still closer to our alma mater to whose walls its branches cling. We rejoice in the greater usefulness opening before her. Let our love increase as the years go by, even as the shade of our ivy grows upon these walls. And in all the walks of life, wherever the hand of Providence may lead us, whatever be the circumstances under which we are placed, let us cling fast, as do the ivy rootlets to these walls, to the noble work and Christian teachings we have heard here.

And now class-mates join with me in these parting words to our dear old Alma Mater:

"May the love of all thy sons encompass thee,
The love of all thy daughters cherish thee,
The love of all thy friends o'er shadow thee,
And God's love crown thy faithful Christian work."

At the conclusion of the oration the Ivy was planted on the south side of the University east of the front steps, the class marching past in single file, each member taking part in the planting by depositing a handful of dirt over the roots of the plant which was thus set apart to keep fresh the memory of the Class of '91 in the absence of its members. The Ivy exercises were impressive and were witnessed by a large number of onlookers.

OUT OF SIGHT!

CLASS DAY PERFORMANCES AWAY UP IN G.

The Class Day exercises were held in the City Opera House, instead of the Gymnasium as heretofore, Monday afternoon. The peculiar character of one number on the Class Day program compelled the change, which by the way is a good change very acceptable to the townspeople and should become a precedent.

The hour also was changed from three to two o'clock, and that hour found the spacious hall crowded to its utmost capacity, chairs being placed in front and to the rear of the blocks of opera seats as well as in some of the aisles. The day was oppressively hot but notwithstanding the great discomfort occasioned thereby the audience maintained the best of attention throughout the program which lasted three hours, and was as follows:

| | |
|--|--|
| Comrades in Arms | Class Quartette |
| 1st Tenor, R. H. Herron; 2d Tenor, C. C. McMichael; | |
| 1st Bass, F. D. Glover; 2d Bass, W. R. Newell. | |
| Salutatory..... | Harriet Lucretia Funck |
| Class Song..... | (Words and Music by Miss Mellie Woodworth) |
| Class History | R. H. Herron |
| Vocal Solo..... | H. J. Herrick, Jr. |
| Oration..... | W. H. Maurer |
| Violin Duet..... | F. L. Bullard, F. D. Glover |
| Travestis Trojana..... | The Class |
| (A burlesque on the Siege of Troy written for the Class by Miss Mellie Woodworth, W. R. Newell and Aylette Fullerton.) | |
| Class Prophecy | K. Westun Marke |
| Valedictory..... | By the Class |

The performances without exception were enthusiastically received by the audience.

But the number who took the bun was Travestis Trojana, which was performed with a dash and spirit which would do honor to professional stage people. The play was

roundly and enthusiastically applauded and was an agreeable departure from the customary routine of Class Day performances.

The city papers unite in pronouncing the Class Day by '91 the best ever given in Wooster.

The Class Day programs also were the most beautiful ever used here. They were elegantly printed and engrayed with the class insignia, and were bound with class colors. On a streamer on the first cover was the class motto, "*Non Muscae Nobis.*"

THE CHAMPIONS.

WOOSTER'S LAST GAMES FOR THE PENNANT.

The team started last Thursday on their final trip. The first game with Kenyon was not played on account of rain. The Wooster men claim that it was a clear case of back down on the part of Kenyon, as the grounds were not nearly so wet as on the occasion of their game here, but Kenyon refused to play, so all Wooster could do was to hunt another victim at O. S. U.

WOOSTER VS. O. S. U.

O'Neal, the gentleman who played the magnificent game for O. S. U. against Buchtel on State Field Day, called the game in presence of a small crowd. O. S. U. was not in it from the start and knew it. Wooster played an errorless game up to the eighth and gave Wilhelm excellent support. Martin, for the O. S. U. did excellent work but their errors came at critical times and our hits came when needed. Gillam put up one of his Ne. plus ultra games at short, and Addie Ross caught a good game. Robb and Yoder each came in for batting honors with triples. Wooster's runs were made in the second and sixth. In the second Gillam got a base on balls and trotted in on errors by Wilcox and Pearce. Bates hit to Ernst who tried to put out Gillam at third but failed. Robb died at first, Moore was hit by the ball and Smith and Wilhelm followed with hits sending in Bates, Moore and Smith. Yoder flew out and Moxie struck out. In the sixth Gillam and Robb came in on a single and tripel aided by sacrifices by Bates and Smith. Columbus got their two in the eighth on their

hits, a base on balls and an error. The score.

| WOOSTER. | A. B. | R. | 1B. | S.B. | P.O. | A. | E. |
|---------------|-------|----|-----|------|------|----|----|
| Wilhelm, p. | 5 | 0 | 1 | 0 | 1 | 6 | 0 |
| Yoder, 3b. | 5 | 0 | 1 | 0 | 2 | 1 | 0 |
| Limb, 1b. | 3 | 0 | 0 | 0 | 11 | 0 | 1 |
| Ross, c. | 4 | 0 | 0 | 1 | 5 | 1 | 0 |
| Gillam, ss. | 3 | 2 | 1 | 1 | 1 | 1 | 1 |
| Bates, cf. | 4 | 1 | 0 | 0 | 1 | 0 | 1 |
| Robb, 2b. | 4 | 1 | 1 | 0 | 4 | 3 | 2 |
| Moore, rf. | 3 | 1 | 1 | 0 | 1 | 0 | 0 |
| Smith, lf. | 4 | 1 | 1 | 0 | 1 | 0 | 0 |
| Totals | 35 | 6 | 6 | 2 | 27 | 20 | 5 |
| O. S. U. | A. B. | R. | 1B. | S.B. | P.O. | A. | E. |
| Pedlow, 3b. | 3 | 0 | 1 | 0 | 2 | 3 | 0 |
| Griffith, lf. | 4 | 0 | 1 | 0 | 1 | 0 | 0 |
| Pearce, c. | 4 | 0 | 2 | 0 | 10 | 1 | 1 |
| Ernst, 1b. | 4 | 0 | 0 | 0 | 14 | 1 | 0 |
| Wilcox, 2b. | 4 | 0 | 0 | 0 | 0 | 3 | 1 |
| Ham, cf. | 4 | 0 | 1 | 1 | 0 | 0 | 0 |
| Martin, p. | 4 | 0 | 0 | 0 | 6 | 0 | 1 |
| Wagstaff, rf. | 4 | 1 | 1 | 0 | 0 | 0 | 1 |
| Jenkins, ss. | 2 | 1 | 0 | 0 | 0 | 2 | 2 |
| Totals | 33 | 2 | 6 | 1 | 27 | 19 | 5 |
| Innings | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Wooster | 0 | 4 | 0 | 0 | 0 | 2 | 0 |
| O. S. U. | 0 | 0 | 0 | 0 | 0 | 2 | 0 |

DENISON 14—WOOSTER 2.

The game with Denison was a battle of errors. Wooster men tried to outdo each other in rolling up muffs and bal stabs. They claim that Denison greased the ball and put holes in Wooster's bats. It is also whispered privately that Daub had a cannon concealed around his person to fire the balls from, while Moore and Wilhelm both had bad cases of ossified arms. The Wooster men claim that the score is incorrect in the number of errors given, some of them claiming that each man had 10 errors. Roy Yoder wanted 12 but the rest kicked. Daub forgot to load his cannon twice in the game and Gillam and Bates made three baggers. Bates followed up his by coming in on a wild pitch. Our other run was made by Wilhelm on a hit, two stolen bases and a passed ball. Denison made theirs throughout the afternoon. The game was closer than it seems from the score as Wooster got a man to third two or three times. The score:

| WOOSTER. | A. B. | R. | 1B. | S.B. | P.O. | A. | E. |
|---------------------|-------|----|-----|------|------|----|----|
| Wilhelm, 2b, p, rf. | 4 | 1 | 2 | 3 | 5 | 5 | 0 |
| Yoder, 3b. | 4 | 0 | 1 | 2 | 2 | 0 | 4 |
| Limb, 1b. | 4 | 0 | 1 | 1 | 2 | 0 | 0 |
| Ross, c. | 3 | 0 | 0 | 0 | 10 | 1 | 0 |
| Gillam, ss. | 4 | 0 | 1 | 0 | 1 | 0 | 1 |
| Bates, cf. | 3 | 1 | 1 | 1 | 1 | 1 | 1 |
| Robb, rf, 2b. | 4 | 0 | 0 | 0 | 0 | 2 | 0 |
| Moore, p, rf. | 4 | 0 | 1 | 0 | 1 | 5 | 2 |
| Smith, lf. | 3 | 0 | 0 | 0 | 2 | 0 | 2 |
| Totals | 33 | 2 | 7 | 7 | 24 | 14 | 10 |
| DENISON. | A. B. | R. | 1B. | S.B. | P.O. | A. | E. |
| Carpenter, rf. | 4 | 3 | 2 | 0 | 1 | 0 | 0 |
| Hutson, G., ss. | 5 | 2 | 3 | 1 | 0 | 2 | 0 |
| Withoff, 2b. | 4 | 2 | 0 | 0 | 1 | 1 | 1 |
| Burnett, cf. | 3 | 1 | 1 | 0 | 0 | 0 | 0 |
| Daub, p. | 5 | 0 | 0 | 0 | 1 | 1 | 0 |
| Outcault, 3b. | 5 | 3 | 3 | 0 | 2 | 1 | 0 |
| Hutson, W., c. | 5 | 1 | 1 | 1 | 11 | 5 | 0 |
| Jones, 1b. | 5 | 1 | 2 | 0 | 11 | 0 | 1 |
| Stevens, lf. | 5 | 1 | 0 | 0 | 0 | 0 | 0 |
| Totals | 40 | 14 | 12 | 2 | 27 | 23 | 2 |

| | | | | | | | | | |
|--------------|---|---|---|---|---|---|---|---|---|
| Innings..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Wooster..... | 0 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 0 |
| Denison..... | 1 | 1 | 2 | 0 | 2 | 0 | 7 | 1 | * |

SUMMARY.—Time of game 2 hr. 20 min. Struck out by Daub 13, by Wilhelm and Moore 10. Two base hits Moore, Outcalt, Hutson, G. and Barnett. Three base hits, Bates, Gillam. Passed balls, Ross 7, Hutson 1. Wild pitches, Wilhelm and Moor 5, Daub 2. Umpire, A. E. Geyman.

THE CHAMPIONS VS. DELAWARE, 6—4 ELEVEN INNINGS. WOOSTER SUSTAINS THE REPUTATION OF THE LEAGUE.

Delaware is a pretty little city in Delaware county. There is a Methodist college there. Wooster is another city in Wayne county. There is a Presbyterian college there. The two faiths met in conflict at the former place Monday. It was a battle of creeds, good old shouting Methodism and staunch, orthodox Presbyterianism. Delaware has been shouting all season because she defeated Denison, the Baptist member of the league 10—0. She also defeated the Atheists down at O. S. U. several times. The Universalists of Buchtel and Episcopalians of Kenyon of course were not in it, so it was left to Dr. Brigg's ex-colleagues to do up the Methodists. The Delaware *Transcript* said last week that they were accustomed to beat the champions of the league. You've got over it bravely, haven't you? That's right brothers, don't hang on too long to obsolete customs.

The Champions staid all day Sunday in Delaware to become acclimated and when the game was called were in first rate condition. They also had had a rest over at Denison the preceeding Saturday. The Delaware people opened the exercises by siging a ballad entitled, "My Saylor Lad," and Mr. Jones, of Delaware, called the game with Wilhelm in the box.

In the first three innings Wooster went out one, two, three. Delaware also failed to score in these innings. Wooster scored first in the 4th. Wilhelm struck out, Yoder hit safely, stole second and third. The third baseman had an error in trying to catch him and he slid home. Moxie flew out and Ross fanned. In Delaware's half, Saylor hit safely and came home on Bates' error on Brown's hot grounder. Barnes hit for two large bases, sending in Brown, but died on 3d. In the sixth Delaware got one on hits by Barnes, and Harrold a base on balls and passed balls. In the eighth, after Robb flew out, Volk's error gave Moore first. He stole second and Smith and Wilhelm hit safely and Moore and Smith came in. Yoder doubled Wilhelm up on

second. This tied the score, and it still stood tied at the 9th. The tenth was exciting. Wooster failed to score. Saylor got a two bagger. Brown died. Barnes knocked a fly to left, and Gillam chased it, and finally caught it. Tracy flew out to Limb on another phenominal catch,

In the eleventh, "Cully" Wilhelm hit for two bases and went to third on Yoder's hit. Limb knocked an eight base hit to left but Harrold caught it. Wilhelm came in on the throw in. Yoder stole third and came in on the throw in of Ross' long fly to centre. "Jocko" Bates came up with a wicked smile and a look-out-I'm-dangerous look and hit one to the fence for a home run. Gillam struck out. Delaware made four hits, one of them a two bagger in their half but only one man got in. With two men on bases Moore made an impossible catch and ended the game. We are monarchs of all we survey. The features were too numerous to mention. As one man put it, "We saved the game every inning." Score:

| WOOSTER. | A.B. | R. | IB. | S.B. | P.O. | A. | E. |
|------------------|------|----|-----|------|------|----|-------------|
| Wilhelm p..... | 5 | 1 | 2 | 0 | 1 | 1 | 1 |
| Yoder 3b..... | 5 | 2 | 2 | 2 | 4 | 1 | 0 |
| Limb lb..... | 5 | 0 | 0 | 0 | 13 | 0 | 0 |
| Ross c..... | 5 | 2 | 2 | 1 | 5 | 4 | 0 |
| Bates cf..... | 4 | 1 | 1 | 0 | 2 | 1 | 1 |
| Gillam ss..... | 5 | 0 | 0 | 0 | 2 | 2 | 1 |
| Robb 2b..... | 4 | 0 | 0 | 0 | 3 | 3 | 1 |
| Moore lf..... | 4 | 1 | 1 | 1 | 2 | 0 | 0 |
| Smith rf..... | 3 | 1 | 1 | 0 | 1 | 0 | 0 |
| Total..... | 41 | 6 | 9 | 4 | 33 | 12 | 4 |
| O. W. U. | A.B. | R. | IB. | S.B. | P.O. | A. | F. |
| Shaw ss..... | 6 | 0 | 4 | 0 | 1 | 1 | 0 |
| Cameron lb..... | 6 | 0 | 0 | 0 | 8 | 0 | 1 |
| Saylor p..... | 5 | 1 | 3 | 0 | 1 | 1 | 0 |
| Brown c..... | 5 | 1 | 0 | 0 | 16 | 4 | 0 |
| Barnes cf..... | 5 | 1 | 2 | 0 | 1 | 0 | 0 |
| Tracy rf..... | 4 | 0 | 0 | 0 | 0 | 0 | 0 |
| Harrold lf..... | 5 | 0 | 1 | 0 | 2 | 0 | 0 |
| Thompson 3b..... | 5 | 1 | 1 | 0 | 0 | 1 | 2 |
| Valk 2b..... | 5 | 0 | 2 | 0 | 4 | 0 | 1 |
| Total..... | 46 | 4 | 13 | 0 | 33 | 7 | 4 |
| Innings..... | 1 | 2 | 3 | 4 | 5 | 6 | 7 8 9 10 11 |
| Wooster..... | 0 | 0 | 1 | 0 | 0 | 2 | 0 0 3-6 |
| O. W. U..... | 0 | 0 | 2 | 0 | 1 | 0 | 0 0 1-4 |

SUMMARY.—Time of game 2hr., 59 min. Runs earned, Wooster 3 O. W. U. 1. First base on balls by Wilhelm 2; by Saylor 1. Struck out by Wilhelm 9; by Saylor 16. Two base hits, Wilhelm, Barnes, Saylor Thompson. Home run, Bates. Passed balls, Ross 1. Wild pitch, Saylor. Double plays, Bates, Robb; Shaw, Valk. Umpire Jones, of O. W. U.

The circulars of Thos. Cook & Son on European travel, which were recently received by many of our students, were sent out at the request of Prof. Boyd, who is their authorized representative, and will be pleased to secure membership in the Cook parties for any of our students and their friends or arrange for their ocean passage and independent travel abroad. Already quite a number have expressed their intention of going abroad in '92. By planning early could not arrangements for a large vacation party be concluded by April 1st, 1892? Take this thought home with you.

WILLARD PUBLIC.

THE WILLARD LADIES DO THEMSELVES PROUD.

Kauke Chapel was filled to overflowing Tuesday morning when the hour for Willard Public had arrived. Many remained in the halls outside the chapel and a good number were ushered into the galleries.

The chapel was tastefully decorated with flowers and flowering plants. The audience was a very appreciative one and well could it afford to be equally attentive, for the performances were of a very high order from one end of the programme to the other. The day was so oppressively hot that the speakers and singers performed under very great discomfort. The sweltering heat accounts for the difficulty experienced in hearing some of the performances.

The singing of Miss Geneva Armstrong, of the Musical Department was superb and left little to be desired. The Ladies Quartette, which has furnished music for several Commencement events, fully sustained their reputation and added new laurels to their enviable reputation. The exhibition was fully up to the standard heretofore established by the Willard ladies and Willard Public is recognized as one of the best entertainments of the Commencement season.

Miss Harriet L. Funck presided. Invocation was pronounced Dr. A. A. E. Taylor, and the following programme was performed, each number being greeted with hearty and prolonged applause:

| | |
|--|------------------|
| Instrumental Solo—Raff..... | Kittie Cass |
| Serenade—Schubert..... | Quartette |
| Recitation—The Roman Valentine..... | Grace Overholt |
| Novelette..... | Ethel Roberts |
| Solo—Ecstasy—Arditi..... | Miss Armstrong |
| Medley..... | Kittie Cass |
| Oration—The Mission of Literature..... | Lora Adams |
| Solo—Down by the Brook—Jordan..... | Miss Armstrong |
| Parody..... | Georgia Smeallie |
| Solo—a, Moonlight; b, Birdling..... | Schuman |
| | Miss Armstrong. |
| Address—Correlation of the Arts..... | Miss Woodworth |
| Bridal of the Birds—Richard..... | Quartette |

ALUMNI RECEPTION.

The reception which followed the Alumni Address at 9 o'clock last night at President Scovel's was a social success and a fitting close for a brilliant Alumni Day.

The causes which effected a moderate audi-

ence in attendance at the Alumni Address were still operative and with like results. But those who were able to attend the reception were socially inclined, and the hours were most happily spent. Old acquaintances were renewed and new ones begun. Thus was brought to a close the most inspiring Alumni Day in the history of the Association.

THE ALUMNI ADDRESS.

The Annual Address before the Alumni Association was delivered in Kauke Chapel last night by Chas. Krichbaum, Esq., '84. The audience was small, chapel not being more than two-thirds full. The falling off in point of numbers is the natural result of the great number of entertainments which have crowded the week. Those who were present braved fatigue to be there, but felt amply repaid for the effort they had expended that they might hear the eloquent young attorney from Canton. The address was about an hour in length, but was listened too in wrapt attention and has been very highly complimented by those who are able to compare the address of this with those of former years.

RECEPTION.

A very pleasant event of yesterday afternoon was the reception tendered by Dr. W. W. Firestone and family. The hours of receiving were from two to six p. m. and their passage found a large number of invited guests enjoying themselves to their hearts content at the home of the hospitable Doctor, on N. Market street. The rain came down in torrents about the middle of the afternoon and interfered with the coming and going of guests, but difficult migration only whets the desire for enjoyment after the scene of festivity had been reached, so the afternoon was the more enjoyed. The Firestone's are justly famed as hospitable entertainers and the social event of yesterday afternoon only adds new laurels. The afternoon was thoroughly enjoyed by every one of the many guests who were present, and new pleasures were added to the long list which go to make up a Commencement season.

COMMENCEMENT CONCERT.

The City Opera House was comfortably filled again on Tuesday night, when a select

chorus from the Musical Department, Miss Geneva Armstrong, Conductor, rendered Mendelssohn's *Athalie*. The home talent was assisted by Miss Ida Norton, of Detroit, soprano, and Mad'selle Mamie Renck, Violinist, of Pittsburgh. The Ladies' Quartette also assisted.

The concert, though not up to its predecessors, was probably as good as could be expected under the circumstances. The chorus was not as strong by half as heretofore, and the soprano soloist fell short of the requirements as compared to her predecessors. Mad'selle Renck, however, captured her hearers by her excellent violin playing. To the indefatigable efforts of Miss Armstrong must be attributed whatever of pleasure the evening afforded, for had it not been for her persistence no Concert would have been given. Carey E. McAfee, '91, (Music) presided at the piano.

ELOCUTIONARY ENTERTAINMENT.

Wednesday morning chapel was filled once more with an audience gathered to hear the performances of the principal and students of the Elocutionary Department. This entertainment was a delight to all who attended. Every performer did his part admirably.

The entertainment bore ample testimony to the fact that the elocutionary department of the University is doing good work under the efficient direction of Miss Ella Devoe, the principal.

PROGRAMME.

| | |
|------------------------------------|----------------------|
| Molly..... | Miss Alice Firestone |
| The Rescue of Lucknow..... | Miss Julia Booth |
| Too Much Interest..... | Mr. F. V. Blair |
| Jack..... | Miss Firestone |
| The Hat..... | Mr. F. W. Bell |
| The Whistling Regiment..... | Miss Lillian Excell |
| A Corporation of Mean Men..... | Mr. W. R. Newell |
| The Ringing of the Kirk Bell..... | Miss Abbie Lyon |
| The Light From Over the Range..... | Mr. Newell |
| Down to the Capital..... | Mr. S. S. Snyder |
| The Massacre of Zoroaster..... | Mr. E. B. Kennedy |
| The Door is Locked | Miss Firestone |

WOOSTER AT GENERAL ASSEMBLY.

The Cincinnati *Gazette*, after complimenting an address made by Dr. S. F. Scovel, at the recent session of the General Assembly in Detroit, goes on to speak of "one of the most interesting features of the Assembly," as follows:

"At noon the alumni and friends of Wooster University lunched together at the fine Cadillac

Hotel. There were fourteen Wooster Alumni in the Assembly, all ministers, representing as many Presbyteries and ten States. There were 35 plates spread, President Scovel, Dr. Pomeroy, President Board of Trustees; ex-President Taylor, Dr. Herrick Johnson, Drs. McGaw, of Toledo; Hills, of Wooster, and Bigger, of Tiffin, meeting with the boys. They had a lively time with a good number of rousing speeches, and jolly recounting of experiences of former days."

The following were the toasts responded to:

Wooster Alumni as the Return of an Investment..... Ex-President Taylor

An Ex-President's solemn answer to the question:

Does it pay to give the central decade of the best working period of one's life to a struggling college—i. e. to sleepless nights in the administration of soothing syrup to colicky and senseless undergraduates.

Wooster Alumni as Pioneers..... Rev. Thos. Boyd, '73

Who counted a well-feathered ecclesiastical nest not a prize to be grasped at, but in the spirit of their Master, made themselves of no reputation, that, though poor themselves yet making many rich, they might take our frontiers for Christ.

Wooster Alumni in Foreign Fields as Emerging Statesmen..... Rev. J. M. Kyle, '77

Who, "with empires in their brain," stand, cool and expectant, at the point of mighty political transitions, and shape the mould of the new constitution so as best to further the interests of the Gospel.

Wooster University as a Mother-in-law..... Dr. Hills

The testimony of a happy son-in-law, who though regretting that he is not a Wooster Alumnus was glad to marry into the family and indignantly denies the slander that a man can't live and preach in the town where his mother-in-law lives. [Dr. Hills having demonstrated that a mother-in-law is an angel, the next suggestion would be:]

Wings of the University—Financial and Other Kinds..... Dr. Pomeroy, Pres. Board of Trustees

Wooster Alumni as the Right Arm of their Alma Mater..... President Scovel

Who, while cherishing an abiding and strengthening reverence and affection for each former President and those associated with him in their day, also rejoice in an opportunity, in view of the evident strength of the present administration made especially manifest in the address of last evening which thrilled the heart of every Alumnus with pride in his Alma Mater and her President, to pledge their unfaltering loyalty to Wooster. How can they most loyally and effectively support their Alma Mater?

The address to the Y. M. C. A. Sunday night was delivered in the M. E. church, by Rev. Dr. G. F. Purves. A very large audience was present and the address, which was rich in thought and eloquent in delivery, was listened to in wrapt attention.

JUNIOR ORATORICAL CONTEST.

The Juniors contested for honors before a fair sized audience in the City Hall Monday evening according to the following program, and with the appended results. Prof. Work pronouncing the invocation and Prof. Compton presiding:

- "Loves Greeting".....Karl Appel
Ladies Quartette.
1. "The Anglo-Saxon and His Mission".....C. H. Elliott
2. "Ideal Manhood".....W. H. Shields
"She Sleeps".....From "Sleeping Beauty"
Ladies' Quartette.
3. "Disintegration—Integration".....C. C. McMichael
4. "Manhood the Basis of our Government".....J. F. Seiberling
5. "A Plea for My People".....C. B. Allen
"Rustic Dance".....Johann Resch
Ladies' Quartette.
6. "Echo Hom".....Miss Sadie Marshall
7. "Manifestations of Power".....Miss Lucella M. Wallace
"Blow Bugle, Blow".....The Trio

Decision of Judges.

Below is given the markings of the Judges:

| | Dr. Taylor | Rev. Gordon | Prof. Weaver | Totals | Rank |
|------------------|------------|-------------|--------------|--------|------|
| C. H. Elliott | 3 | 1 | 2 | 6 | 2 |
| W. H. Shields | 2 | 4 | 5 | 11 | 4 |
| C. C. McMichael | 2 | 5 | 7 | 14 | 6 |
| J. F. Seiberling | 1 | 3 | 1 | 5 | 1 |
| C. B. Allen | 6 | 6 | 6 | 18 | 7 |
| Miss Marshall | 4 | 5 | 3 | 12 | 5 |
| Miss Wallace | 4 | 2 | 5 | 11 | 3 |

THE ALUMNI BANQUET.

The Alumni Dinner yesterday at Music Hall was attended by as large a number of enthusiastic "Wooster Boys" as the hall could comfortably accommodate. The dinner was spread by Mrs. Dice, which is paramount to saying that that part of the program was good. Dinner was followed by a feast of reason and a flow of soul which can only be witnessed at a gathering of college men, and this was the jolliest assemblage of the sort that has convened in Wooster for many a day.

F. B. Pearson was toast master, and a good one he was too. The speeches were eloquent as well as humorous. Among the toasters were Dr. Taylor, Jno. McSweeney, Jr., Prof. Notestein, G. C. Maurer and S. B. Linhart. The latter gentlemen distinguished himself by his response to the toast "The class of '91."

Dr. Taylor's and Professor Notestein's addresses are to be complimented. Jno. McSweeney, Jr., surprised his hearers with his

speech, some of his remarks being pronounced inappropriate to the occasion. Two solos by Miss Glover delighted the banqueters.

The Banquet was attended by most of the Board of Trustees, and nearly all the Faculty. It was a jolly occasion, and goes down among the pleasantest events of Commencement week.

INTER-COLLEGIATE TENNIS TOURNAMENT.

The State Collegiate Tennis Tournament was held at Gambier Saturday, June 13th, 1891, and was a big success, some excellent playing resulting. In the doubles Kenyon won by superior team work and general good playing. Buchtel also put up some fine playing and was fully equal to Kenyon. In the singles O. S. U. had a representative who was simply impregnable. If he had been a little less tricky against Buchtel, more honor would be due him. Buchtel put up every whit as good a game as O. S. U., but lack of honor, which is proverbial in the latter, gained the day. Following is the score:

DOUBLES.

Kenyon, 7 sets; Buchtel, 5 sets; O. S. U., 4 sets; Wooster, 2 by default.

SINGLES.

O. S. U., 3 sets; Wooster, 4 sets; Buchtel, 3 sets; Kenyon, 2 sets. Wooster's representatives were: Singles—H. J. Herrick, Jr., '91; Doubles—J. L. Prestley, '91 and Fred C. Herrick, '91.

The Commencement season thus far passed has been delightful in every sense of the word, the extreme warm weather and yesterday's tremendous rain storm to the contrary notwithstanding. Everybody expects hot weather Commencement week and a special stock of fans were laid in for the occasion. Every entertainment has been of the best. The performers without a single exception have acquitted themselves in a manner highly creditable to themselves. The audiences have been large and most appreciative. Faculty, Board of Trustees, Alumni and friends of the institution have recounted the advances and improvements made in the past year by the noble University of which they all are proud and the most flattering prospects now opening gladdens the heart of every Alumnus. The wings are really sprouted and the sight of the big holes and massive foundations which are being made on either side of the University building has an inspiring effect on our visitors.

COMMENCEMENT VISITORS.

Rev. H. M. Kingery, '84, is in the city.

F. B. Pearson, '85, is at Prof. Notestein's.

Al. Krichbaum is one of the Commencement visitors.

Chas. Seiberling, of Akron, is attending Commencement.

W. H. Maurer, '91, entertains his brother from Bolivar, O.

Miss Mary Glover, of Akron, is guest of Miss Inez Porter.

Rev. Ferguson, of Canton, came over for Alumni Day yesterday.

Alf. McNeal and Homer Ross, both former '91, people are in town.

Miss Karhorst, of Massillon, is a guest at J. R. Zimmerman's.

Add. Ross, '91, is entertaining his father and brother of E. Liverpool.

Rev. Toensmeier and daughter, of Toledo, will see E. S. get his diploma.

The Misses Seiberling, of Akron, are guests of their cousin J. F. Seiberling.

Mert. F. Smith, '89, is numbered and welcomed among Commencement visitors.

Miss Lora Adams is entertaining her father, mother and brother, of Coshocton O.

Miss Blanche Curry, '93, left on Tuesday evening for a visit with Chicago relatives.

Glen McGaw, ex-'90, came in yesterday morning to witness the closing performances.

Rev. Eagleson, of Mt. Gilead, O., is in town to see his son Stewart, '91, step up and out.

Miss Amos, of Sidney, is taking in Commencement, the guest of her brother W. T. Amos, '91.

The Herrick brothers were visited Monday by their parents Mr. and Mrs. Dr. H. J. Herrick, Cleveland, O.

Chas. Miller, '91, who has had charge of Prof. Bennett's classes in his absence started for his home Monday night sick.

Mr. J. Glover and Mrs. Warner Hay, of Coshocton, O., father and sister of Frank D. Glover, '91, are Commencement guests.

Rev. C. R. McCracken, '85, has been compelled to resign his charge at Washington, O., because of impaired health, and has gone to his home at Utica, Pa.

E. Waite Elder, formerly '91, is taking in Commencement. Elder is to be congratulated on capturing a \$600 prize at Princeton in Experimental Science. He will return to Princeton and utilize his prize in further study next year.

F. C. Colvin, '92, returned from Delaware last night.

Tau Chapter of Theta Nu Epsilon was established last week. This is an eastern Sophomore fraternity and there are now three Chapters in Ohio. Seniors and Juniors are honorary members, the Sophs. being active but sub rosa. The members are all from other frats. The new Chapter organized with the following: Hudson, Nelson, Brilles, Shannon, Wallace, Burner and Nesbitt, '92, Fullerton, Long, Glover, Pence, Campbell and Prestley, '91.

W. A. McBane, '80; H. R. Gyer, formerly of '91; Miss Hughes, of Marion, who is the guest of her sister, Miss Wenona Hughes, of graduating class; R. M. Crawford, of Wheeling, W. Va., who is the guest of Charley Brillis; W. W. Riddle, '90, of Bellefontaine; Rev. Gordon, '81, Van Wert; Miss Julia Drum, of Allegheny, Pa., a visitor at the home of Jacob Deer; Monroe Manges, back from Ann Arbor, Mich., where he took second honors; Miss Laughlin, of Barnesville, the guest of her brother, T. C. Laughlin; C. C. Cass, '83, of Leipsic, O.; Rev. Geo. Irwin, of Allegheny, Pa., with his cousin G. P. Marchal, '92; Dr. D. K. Jones and wife, of Canal Fulton, at the home of Dr. B. Jones; Miss Gracie Dean, of Ironton, with her friend, Miss Mabel Saybolt; Dr. A. A. E. Taylor, of St. Louis; Miss Arline Webb, the guest of her friend, Cora Frick; Miss Morrow, of Rochester, Pa., at the home of Mrs. W. A. Routson, Jr.; Miss Alice Cully, of Dalton, with former classmates; Miss Cora Webber, of Bellvue, with Miss Harriet L. Funck; Samuel Plumer, at the home of Geo. Plumer, Sr.; Miss Ola Esterly, of Columbiana, and Miss Rebe Pence, of Lowellville, are being entertained at the home of Miss Florida Parsons; Mrs. J. M. Long, New Castle, Pa., the guest of her old neighbor and friend, Mrs. Bryson, North Buckeye street; Miss Stambaugh, of Sharon, Pa., formerly of the class of '93, with her fraternity sisters of K. G.; Miss Dela Walker, of '86, the welcome visitor of fraternity friends, as is also Miss Alice Anderson, of Cambridge; Miss Orr, and Miss Lindsay, of Allegheny, and Miss Paxton, of New York City, at the home of Mrs. M. L. Prestley; H. M. Weaver, to see his sister graduate; Miss Mamie Renck, of Pittsburg, Mrs. Norton, of Detroit, the soloists, at the home of Dr. Seovel; Tom Dunlap, of Orrville; Rev. Tevis, of Lexington, Ky., to see his daughter, Miss Belle graduate; Mr. and Mrs. McMichael, the guests of their son, one of the musical graduates; H. S. Fullerton, of Hillsboro, with his brother Aylette; Prof. Joseph Callar and wife, at the home of Wm. Carnes; Alf. McNeal, '91, now of Cornell.—*Republican*.

If you have not paid your Voice subscription, do it to-day, sure.

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BACCALAUREATE SERMON.

Continued from Page 532.

themes which religion presents. How extended their range: Are there such other words as God, man, ages, eternity? And when you have added nature, what is there left excluded.

How practical in their application! The duty-side of religion has been as deeply studied in some directions, and the possible limits of casuistry as severely pressed at some points, as the vanishing point of speculation has been approached. Nothing has awakened more solid and continuous interest and no thinking has more plainly found its boundaries than that which has been concerned with the ground, the laws, the definitions of right and wrong. Indeed, as Lowell has cutely phrased it: Our difficulty does not half so often lie in "wut to think" as in "wut to do."

Think of the subtlety and difficulty of the problems of religion! Indeed almost all problems have their religious side and there, preeminently, their difficulties emerge.

Herein religion is but akin to all the great subjects which engage the attention of thoughtful men. All large knowledge presents areas far beyond our means of measurement and depths we cannot fathom. Would we think that a competent Astronomy which presented no unsolved rebus? Would we strip away from Biology what it does know because of its absolute declaration to us that there are many things about life we may not hope to know? There are metaphysics wherever there are physics—something "after" and consequent upon the physical facts we observe. There is something more positive than the positivism which would confine us to phenomena, and that is the assurance that phenomena neither account for nor originate themselves. But when we have catalogued and acknowledged the problems of philosophy, and of history, and of science, and of government, and of social organization, there remain yet larger and longer ones when we mention religion. These problems provoke our reasoning powers. They incite our observation, our search for historic opinions, our discipline to severe thinking. They are mind-openers.

Thus religion addresses itself to the educated as affording the most venerable and most universal subjects of study and investigation which has ever engaged the human mind.

And the world has not outgrown these themes by any means. Dr. Stuckenberg, in Berlin, quotes a philosophical writer in Germany as saying recently: "God and the soul have at all times been the ultimate aim of all knowledge." Religion is the study of the centuries, and more prominent as the time goes on. There is the science of religions, a comparative study of all forms of faith and worship, and theories, a much more ambitious thing—a science of religion—which some would construct and which seeks to penetrate and exploit the innermost and most sacred recesses of the soul of man. Religion is studied from all points of view—in its outward manifestations and inmost principles; from the side of matter and of mind; as a development and as a revelation; as natural or supernatural; as a system of doctrine, or a code of ethics, or a foreshadowing of the future. It cannot cease to be interesting or absorbing while men live above the brutes.

3. Now cast a glance at the character of its evidences. You are at once impressed with the commanding nature of their claim to educated attention. You have at the very foundation the whole order of creation! Creation out of nothing by an uncreated Creator! How vast the thought! Immanence in creation without confusion with it! How magnificent the conception of a "God in whom we live and move and have our being," so relating not matter and mind but a universe of matter and mind to its great uncaused first cause! This is a challenge to the mind than which there can be no greater. And yet the perception of order and harmony in the universe is the first step in Christian evidences.

So must we deal with Miracles, in which we have God, for the sake of the moral order which is the soul of the universe interfering with, accelerating, or retarding, or substituting, or changing His own ordinarily constant method of operating which men call laws. What so natural, yet what so wonderful as that God, proved to be God by regularity, shall be anew proved to be God by interruption—that the sun knowing how to be punctual by God's will shall know when to be tardy and thus reveal the same will more startlingly.

So must it be with Prophecy, that miracle of knowledge.

And so with History, revealing Providence for men and reations, and the power of the Bible moulding the race.

Dealing with these evidences we come straight to the reason of reasons why religion may urge her claims upon the educated. These things prove the supernatural origin of religion and to whom shall the supernatural appeal with most effect save to those who knowmost of the natural. If religion be from above it may well extend its jurisdiction over all there is in man. No department of Him can possibly be outside of a heaven-descended religion, nor can he broaden beyond its envelope. If religion be born of man's fears it may well stop with his emotions and has nothing to say to his intellect. If only born of love and longing for the dead as Ingersoll suggests, then it is not the thing for the intellectual life. If its miracles are natural phenomena then they are subjects of scientific investigation but they have no power for signs and no interest as proof of God. If its ethics are utilitarian deductions from social customs then there is no authority in them. If its immortality is a dream then it can be no motive to suffering and toiling mortals. *But* if it be supernatural in its origin it may claim rationally the whole man and all that is possible to man. Nay more, if thus fitted to claim it will make its claim valid by very clear and cogent considerations. It will have something of the "categorical imperative" in its demands and will not fear the tests of either consciousness or reason, or experience, or observation.

Thus plain is it that no great and large thinking can be done which will not bring us face to face with religion. Educated men cannot ignore it, except by doing violence to their own natures. They cannot avoid feeling to some degree its marvels and its massive relations and its all-embracing comprehensiveness. Of nothing else can it be so truly said: It is nothing or it is everything.

Fearlessly may we take religion's claim out into the realm of mind. The charge is even made that it is *too* intellectual and not fitted for the common people. The charge is only mentioned that it may be put beside the other and inconsistent claim that religion is *only* fit for the common people. Both cannot be true. Let one destroy the other. Religion is adapted to all just because it is so simple *and* so profound, and that is what all true science is, and that is the commendation of its claim to satisfy the educated mind.

IV. A fourth general argument in support

if religion's claim may be found in the *beneficent direction it gives to life*.

1. The larger questions about life all come with more force to the opened and trained mind. The wholly uneducated are in danger of being absorbed in living with no conception of life. The specific quality of the educated mind is that it must unify life. Simply to be living is only a beginning for the opened intellect. The possibility of one guiding purpose and that the best possible purpose, and that purpose early formed, constantly pursued, and clearly realized is fully conceivable only to the educated mind.

The question of whence (which concerns our origin); the question of whither (our end); the question of how (our rule of action); all become interesting in proportion to true education. These religion answers with convincing light and power.

2. The larger sense of responsibility for what is to be done with life, comes with education. The better elements of our own nature are not satisfied with the growth of any power simply as power. All nature teaches us that this is not the true plan of life which keeps us isolated. We cannot avoid the feeling of responsibility for that which we have had given us. Toward God the upright soul can say the more earnestly in proportion as it is disciplined: "What shall I do, Lord?"

3. The larger interest in our fellow men comes with education also. Human nature's true dignity appears by education to the educated. All learning makes the *man* more and more. He becomes the final product and thus the measures all the way through the manifold processes of his own production. The needs of man become more evident, whether as individuals or in social relationships. True sympathy for men is never absent where there is true knowledge of man. Philanthropy increases with every increment of educational development.

Here, then, enters religion claiming the new born sympathies and proposing to use them to a life-purpose which shall not only be unified by purpose and plan but which shall be unselfish. The two lines of truth converge and the "enthusiasm of humanity" burns at the point of contact as electricity illuminates at the two carbon points. Religion's claims upon the educated because of its fundamental importance to men in their social relations can scarcely be over stated. We have often seen how certainly it is the

cause of the common ideas without which civilization cannot exist, how steadily it conquers dirisive selfishness in men and masses; how it brings kindness instead of cruelty, and peace instead of war, and order instead of anarchy, and law in place of despotism; how it purifies art and ennobles literature, and leavens education; how it protects commerce and brings on the brotherhood of nations by international arrangements of ever growing force and adaptation.

Who that has been educated toward philanthropy, and that is no true education which leaves us without enthusiasm for humanity, can fail to feel the nobility of religion as a social force. Even Cicero, as he turned in the forum toward Capitoline Jove could apostrophize their decaying faith as the assurance of their public order. Surely we cannot be too confident concerning our crescent faith the content of which is truth and the life of which must be the "eternal years of God."

Thus in every way, for our own enlarged being, as toward the God of our being and as toward the sharers of our being we are instructed by religion what sort of a life we should live. And this answers the very deepest need of our natures. Just in proportion as we are truly educated do we appreciate the difficulties and possibilities which surround ourselves and others, and just in that proportion do we long for an all-controlling object of life and unerring rules of life by the power and direction of which we may make the most of life. No man is there like the educated man to ask the question: "What is the chief end of man?"

The special demand that the taught should in their turn be teachers, and the educated become educators, is full proof of the claim we advocate. "The scholar" said Storrs, "is the representative moral-dominated man." That is the man the world needs. He must receive his direction toward the supremest good he can bring to his fellowmen and the largest life he can conduct for himself, from religion. How just its claim upon him, his best, his all!

V. Deeper still we go, when we say that religion as a scheme of *reconciliation with God* and thus a way of personal salvation has the most absolute claim upon the educated.

1. They are still sinners, though this be forgotten or denied, and there is only one highway of salvation for the beggar and the king; only one gospel for Lycaonia and Athens; only one door into the kingdom for the Athenian

slave and Dionysius the Areopagite. There is not only the same moral responsibility, and therefore imperative need, but the responsibility is greater and the need more imperative in proportion to the light. There is, when conscience is aroused, the same sensitiveness to sin and disturbance by the knowledge of it.

2. There are, indeed, special needs of educated men. Larger minds must have more truth to fill them. Inquiring minds must have more to satisfy them. Judgments accustomed to weigh considerations must have the clearer evidences. Satisfaction there were enough elsewhere, but in the old home of thought, amid the inquiries of the novelty-seeking and eager crowds of Athens, there was an altar to the "Unknown God"—an inscription which told the story eloquently, of unrest and dissatisfaction with the 30,000 divinities together failing to provide *one* God!

A really religious spirit is cultivated by real knowledge and especially deep-thinking about man's nature and destiny. A little learning may distract men away from faith, but more "bringeth them back again." The tendency toward God was felt in all ancient systems, and Plato stood at the summit with uplifted face, almost with extended hands, waiting for and invoking the coming of "some one from above" who should lead into the further light. "I perceive ye are very religious," said the Apostle. To educated men, the world over and in all ages, it may still be said. Even of them to whom it is a boast that God is and must be "unknown," it is still true that there are glimpses of a profoundly religious spirit. It takes an essentially coarse nature to be a contented and aggressive Atheist. Even Paine could not be that, nor Voltaire, nor Rousseau. You must go lower to find the Psalmist's fool. We "feel after" God if "happily we may find him" whenever we find ourselves. That education helps to Atheism which men call practical—that narrowing, burrowing, blind-mole investigation of minute material phenomena which can only end in knowing less and less of nature's larger life, and less of man's inner life and less still of the great upper life out of which all things are come.

I believe that scientific men are growing reverent in a true sense and in many instances. And this is the argument! What shall a *reverent* soul, made so through the vastness of what we know and the greater amplitudes of our ignorance, astonished and awed by nature and man, do without God? Nothing in the

universe can excite such pity in the thoughtful and comprehending soul as the wide-open eye of investigation, the sensitive ear of attention strained to catch the faintest whisper of truth coming out of a domain of impenetrable mystery, the refined taste and the awakened conscience of the soundly educated man who is yet godless! At *His* need only religion can either understand or supply.

3. And there are special dangers of educated men which quicken the appeal religion makes to them for their own salvation. Take that idolatry of beauty which was so fully illustrated at the very time and place of this conversion. Think of the idolatry of intellect which reigned there. How regnant is the anti-religious spirit of these things in our own day. How the Renaissance poisoned the world with the revival of heathenish Art, from which there had been at least a negative relief by the very stagnation of the Middle Ages. Wherever there is much success in thinking there is something of this intellectual idolatry. "The teacher" says Renan, "is the least convertible of human beings." Another has said that it will require "more than a miracle to convert to the humility of the cross the wise men of our age." Remember how they thought of their own thinking—these Stoics and Epicureans whom Paul encountered, and be convinced that side by side with the yearning that thinking induces will always be found this other and ungainly product of our contradictory human nature—intellectual pride and false independence. Nothing can be colder or vainer than speculation may be. There is so much more of moral earnestness than of speculation in true religion that when the former takes the field the latter retires in whole or in part. There were few conversions in Athens, and we do not need to suppose that Paul preached any more direct or persuasive gospel at Corinth to account for the greater number there. The commercial spirit is after all a less difficult manifestation of depravity than the haughty assurance of the man who has thought out religion and has literally thought it out of his heart and life. Ah, the educated need the religion of the cross.

And there lies yet within the possibilities the dangers of sensuous corruptions clinging in close to the intellectual life. How well we know the Athenian life at this point and there has been nothing since to contradict the fearful fact that the lowest vices may fester far within the most advanced life of thought. Oh

how sad, how sickening are the modern upturnings of these ancient pages. No! there is no refuge from the bestial to be found in the merely intellectual. The falsest of all false reasonings then and now have been and are the glammers and glosses by which a vain philosophy makes the meanest natural tendencies masters and arbiters in Art and Conduct. The most dreadful office of a mental science, falsely so called, is to destroy the objective standard of virtue and set passion sailing on an open sea.

All these things are crowned by the difficulty with which minds of a certain order of culture surround all spiritual things simply because they are spiritual. Nothing beyond the natural but must bear this weight of opprobrium. It is the fruitful source of a whole class of locked-up consciences and blind minds.

To be relieved of all these dangers is the crying need of the educated. *They* need, if none others do, a sure religion, a revealed religion, an evidenced religion, a religion which in its cogent energies and demands is all seizing and grasping and holding. *They* know too well that rosewater will not cure pulmonary consumption. *They* know that husks will not feed an empty soul. *They* cannot be satisfied with shams and man-millinery nor with an evolution from within the recesses of the soul. Man's nature discloses the need, the divine nature must discover and prescribe the remedy. This is the closest and the cleanest of all appeals to sustain religion's claim. Here the gospel wins its way with the tenderness of an infinite love. You, who are educated, you know that education only emphasizes the common needs of humanity. No other way can there be for you than for others. But you know as well that this way may be more to you to whom all nature and all history and all moral outlook and all spiritual nature are more. And you know that for your larger life here is the direction and the motive power you must have. And you know that your dangers, your own dangers, are as imminent as they are peculiar. You must have religion, as religion must own and use you in all your powers.

CLOSING WORDS TO THE CLASS.

To you who have come thus far in your education no counsel is more appropriate than that which advises the frank and fair recognition of the place which religion claims in the life of the educated man. I beseech you make these arguments valid by lives of faith and patience under religion's superintendence.

Realize all the saving and sustaining and inciting power which a true-hearted loyalty to a divinely-revealed religion can bring to the man of ideas.

I beg you to put religion first because it will glorify every subject you may investigate if the happy lot of a life of investigation shall be yours. It will enlarge everything for you by something of infinite space and time and being. It will make every attainment worthier.

Put it first because all your conceptions of man will be enlarged by it in subtle correspondence with your own well-directed and thoughtful efforts to enlarge your own powers in every direction.

Put it first because of its kinship with all the refining influences of education. Religion alone can civilize and it is the "only thing" says Coleridge which "alone" can. You have learned that education is refinement; and have learned but little unless you have noted that religion is yet more powerfully refining.

Put religion first because it alone can bring you the regnant motives for study—God and immortality, furnishing you infinite impulse and endless time.

Put it first because it can, as nothing else can give you a unified (and therefore a scientific) existence for your whole term of duration. It will not confound you by pantheistic confusion with Nature, nor pulverize and disintegrate you by cold and cruel materialism. You will find your real moral unity with God and holy intelligences only in religion.

Put that first because it is God's method of the education of the race, and the only assurance of hopeful progress toward the truly golden age that lies before us while we lie beneath God's hand and disappears the moment we have lost touch with the Omnipotent Love. Pessimism is the horror of educated mind, yet none are delivered from it otherwise than by vital faith in God.

And put the kingdom first, I plead with you (last of all) because therein you shall find all the opportunities for consecrated service by every gift and for all possible cultivation of each. Many gifts are yours as a class; but none of them will overgo either the demands or the opportunities which religion is ready to bring you if you accept her as the guide of your life. Is there any bodily-vigor you have attained by careful and toilsome processes, which will not find exhaustive drafts in the work of the great fields "white unto the harvest?"

Have you any mental power or possibilities

beyond the tasks which the conquest of that acute estray from heaven, the human soul will present to you? Have you any imagination or any dexterity in literary (or other) art beyond the themes religion suggests. Will you not find enough in the religious impulses of a Handel, or a Bach, or a Michael Angelo to exhaust your possibilities? Can you have any gifts of mind or graces of character, or heroisms of consecration and self-denial which our peerless Master will not find place for in the infinitely varied plans of his ever-advancing kingdom?

Yield them wholly, fully, frankly and forever to religion's claim upon the educated. Be more educated that you may be worth more to religion! Be more religious that you may use to man's good and God's glory and your own magnificent reward every power roused or improved by education. God help you.

THIRD ANNUAL COMMENCEMENT OF PREPARATORY DEPARTMENT.

The third annual commencement was held Monday at 10 a. m. There were seventeen graduates, eight boys and nine girls. The program was opened by invocation by Dr. Scovel. All the performers acquitted themselves with honor in the following order:

| | |
|--|-----------------------|
| Piano Solo..... | Minnie E. Fitch |
| Salutatory—Lady Macbeth..... | Annie D. Varner |
| The Celestial Empire..... | Robert F. Fitch |
| *Romanism the Foe of the Constitution..... | Thomas C. Follock |
| Class History..... | George A. Thompson |
| Song—In Absence..... | The Ladies' Quartette |
| Our Day..... | Maurice E. Wright |
| *Abraham Lincoln..... | Thomas W. Smith |
| *Joan of Arc..... | Clara F. Misher |
| The Measure of Manhood..... | Walter L. Gillam |
| *The Crusades..... | Elizabeth M. Walker |
| Violin Solo..... | Robert F. Fitch |
| *America's Mission..... | Ora E. Cas |
| The Progress of Madagascar..... | Frank W. Bell |
| *Woman vs. the Saloon..... | Eleanor Blocher |
| A Defence of Xantippe..... | Minnie E. Fitch |
| Song—Air by Rescho..... | The Ladies' Quartette |
| *The Women of the 21st Century..... | Laura A. Trumbo |
| Class Poem..... | Maui Barr |
| Cranks..... | Ernest J. Wright |
| Valedictory—Kadesh Barnea..... | Olla F. Kieffer |
| Song—Blow Bugle Blow..... | The Ladies' Quartette |
| Presentation of Diplomas..... | |
| Awarding of Prizes..... | |
| *Not delivered. | |

The prizes were awarded as follows: 1st, Greek, Earnest J. Wright; 1st, German, Olla F. Kieffer; 1st, History, Olla F. Kieffer; 1st, Mathematics, Annie D. Varner; 1st, English, Minnie E. Fitch; 1st Latin, Olla F. Kieffer.

The Wooster Voice.

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